gistered No. R. 414.

BERKLEY BAPTIST DIVINITY SCHOOL LIBRARY

THE BURMA NEWS

AUGUST, 1938

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

BURMA MISSION DIRECTORY

Field Secretary — Mr. & Mrs. H. W. Smith

Office: 121D Mission Rd., Rangoon Tel. Address: " Baptisma "

Mission Treasurer — Miss O. A. Hastings. Tel. Address- " Ambaptreas "

BURMAN MISSION

Rangoon
Rev. & Mrs. G. D. Josif, Ed. D.
Mrs. H. W. Smith
Miss C. Hesseltine

Insein
Miss Beatrice Pond

Moulmein
Miss R. F. Christopherson
Mr. & Mrs. P. R. Hackett

Tavoy
Rev. & Mrs. M. L. Streeter

Bassein
Mr. & Mrs. Walter Keyser

Toungoo
Rev. & Mrs. L. B. Rogers

Pyinmana
Rev. & Mrs. J. M. Smith
Rev. & Mrs. B. C. Case

Thonze
Miss Inez Crain

Prome
Miss Rachel Seagrave

Mandalay
Miss Alice Thayer
Miss Lucy Wiatt
Miss D.E. Rich

Pegu
Rev. & Mrs. M. C. Parish
Miss Mary L. Parish

Henzada
Rev. & Mrs. Cecil Hobbs

Maymyo
Miss Edna Smith
Rev. & Mrs. Wallace St. John, Ph.D.

JUDSON COLLEGE

Rev. & Mrs. G. S. Jury, Ph.D.
Rev. & Mrs. L. B. Allen, M.A.
Mr. & Mrs. J. Russell Andrus, Ph.D.
Mr. & Mrs. F. G. Dickason, M.A
Miss Agnes Darrow B.A.
Mr. & Mrs. Gordon E. Gates, Ph D.
Rev. & Mrs. K. G. Hobart, Ph.D.
Mr. W. A. Horning
O. N. Hillman, Ph.D.
Miss Helen Hunt, M.A.
Miss Marian Shivers, M.A.

MISSION PRESS

Mr. & Mrs. H. W. Smith
Miss O. A. Hastings

PWO KAREN MISSION

Maubin
Rev. & Mrs. E. T. Fletcher
Miss Rebecca Anderson

Bassein

MON MISSION

Moulmein
Rev. & Mrs. R. Cummings

SGAW KAREN MISSION

Henzada
Rev. & Mrs. A. C. Phelps

Toungoo
Rev. & Mrs. H. I. Marshall, D.D.
Rev. & Mrs. C. L. Klein

Rangoon
Miss Marion Beebe

Moulmein
Rev. & Mrs. A. J. Weeks
Miss Cecilia Johnson

Bassein
Miss Clara Tingley

Nyaunglebin
Miss H. V. Petheram
Miss Grace Maine

Tavoy
Rev. & Mrs. Walter D. Sutton

Loikaw

Shwegyin
Rev. & Mrs. D. W. Graham.
(Language study)

SHAN MISSION

Taunggyi
Mr. & Mrs. C. R. Chartrand
Miss F. Faith Hatch
Mrs. A. H. Henderson
(Retired)
Mrs. Heptonstall (Retired)

Kengtung
Rev. & Mrs. R. B. Buker
Rev. & Mrs. R. S. Buker, M.D.

Loi Lem
Rev. & Mrs. H. C. Gibbens, M.D.
(Retired)

KACHIN MISSION

Bhamo
Rev. & Mrs. J. M. England

Myitkyina
Rev. & Mrs. R. Dudrow

Namkham, N.S.S.
Miss Gertrude Anderson

Kutkai, N. S. S.
Rev. & Mrs. G. A. Sword

LAHU AND OTHER HILL TRIBES

Rev. & Mrs. Harold Young
(Lashio)

Pangwai
Loimwe (P. O. Loimwe)
Rev. & Mrs. J. H. Telford Ph.D.

CHIN MISSION

Thayetmyo
Rev. E. C. Condict, D.D.

Tiddim—Haka
Rev. & Mrs. C. U. Strait, Th.D.

GENERAL WORK

Moulmein- E.M.M. Hospital
Miss Martha J. Gifford, M.D.
Miss A. B. Grey, M.D.
Miss Harriet Gibbens
Miss Selma Maxville

Namkham
Mr. & Mrs. Gordon S. Seagrave, M.D.

INSEIN THEOLOGICAL SEMINARIES

Rev. V. W. Dyer
Rev. & Mrs. W. E. Wiatt, D.D.

TELEGU, TAMIL AND URDU MISSIONS

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi
Miss E. M. Taylor

ENGLISH WORK

Maymyo
Rev. & Mrs W. St. John, D. D.

Moulmein
Miss H. M. Good
Miss Ecco Hunt

BURMA MISSIONARIES ON FURLOUGH

Miss L. P. Bonney
Miss Charity Carman
Rev. & Mrs. C. E. Chaney, D.D.
Mrs. E. Carroll Condict
Rev. & Mrs. C. L. Conrad
Mr. & Mrs. Wm. H. Cummings
Mrs. V. W. Dyer.
Rev. & Mrs. A. C. Hanna
Miss Laura E. Johnson
Rev. & Mrs. J. T. Latta
Miss Mary I. Laughlin
Miss Mildred Mosier
Mr. & Mrs. D. O. Smith, M.A.
Miss Hazel F. Shank
Miss Marion Reifsneider
Miss Grace R. Seagrave, M.D.
Mrs. E. O. Stevens
Mr. & Mrs. S. H. Rickard, B.A.
Miss Mary D. Thomas
Rev. & Mrs. H. O. Wyatt, A.M.
Rev. & Mrs. Vincent Young

THE

BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.

Subscription Rates: Single Copy with postage, Rs. 2 6. $0.75;

bscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York.

icles intended for THE NEWS should reach the Editor not later than the first day of the month.

l. LI | Rangoon, Burma, August, 1938 | No. 8

Christ and Burma

The Uniqueness of Christ to meet Burma's need just-now

Postulating the accepted fact of the almost untouched natural resources Burma; that her millions of population, unlike India, are uncrowded and cramped by the problem of a mere existence; that by the Grace of God, re than two hundred thousand Christian believers are significantly distri- ted throughout this land; and that among the many and varied needs which out to be met, there are the three basic needs, already cited, i.e., *Real Patriotism, an Intelligent Citizenship,* and *a Patriotic Leadership,* the scapeable question for us, just now, is, Who is able to meet the challenge Burma's New Day? Without fear of being regarded as biassed or bigotted, ill we not find the answer in Him who said, "Lo, I come to do thy will, God," — *Jesus Christ, the Son of Man?* Let us consider, therefore, His iqueness "for such a time as this." We shall do so by thinking briefly of Kingdom of God, Jesus, the Son of Man, and Jesus as the Kingdom of d.

(1) *The Kingdom of God* — Amid the confusion and grave uncertainty present-day international affairs, or even at the threshold of Burma's new perience in self-government and democracy, to mention the Kingdom of d may seem irrelevant in the extreme.

But secular history records the conditions which obtained in Christ's day. e local terror of Herod's reign plus the constant reminder of the iron yoke Rome made the Kingdom of God, which had been the dream of prophets, imminent crisis to Jesus, their unrecognized Messiah.

Not unlike the children of Israel in Egypt sustained through the centuries Jehovah's promise to Abraham, of the Promised Land, the generations ne and went even to the time of Jesus of Galilee, while a few faithful ones tched and prayed that the Reign of God might come to His chosen people, l the Throne of David might ensure to them lasting peace and prosperity. the minds of Jehovah's faithful ones, supported by their religion, not only uld this Golden Age surely come but "in the fulness of time," a great iverer, the Messiah of the Lord of Hosts would come to realize for them s Desire of the Ages. In a word, in the hands of God lay their future ce and material prosperity. Can we deny the possibility that the God of ions, unwilling that Burma, like the children of Israel, should wander in wilderness through ignorance and unbelief, has sent to Burma, a Promised nd of our day, another Moses, even Jesus, the Son of Man?

(2) *Jesus, The Son of Man* — This title, "The Son of man" used by mself, alone, concerning Himself, was undoubtedly Christ's own idea of

His complete identification with mankind. Thus, although of a different order, in humility He shared with all men their poverty, human follies, sufferings, yearnings, love and the penalty of their sins, — even death. As one has well said, "He was the Saviour and Spiritual Arbiter of mankind," and as *He* said, "the Son of man came to seek and to save that which is lost; the Son of man hath power on earth to forgive sins."

Although, we may hold with many that after His emergence from His baptism and temptation in the wilderness fully conscious of Israel's material hopes of an ultimate Kingdom of God free from the domination of any earthly power, and aware as He must have been, that their Messiah must be none other than a valiant deliverer and ruler commissioned by the Lord of Hosts, the Son of man came preaching a spiritual kingdom, with the hope that such an interpretation of the Law and the Prophets would enable them to see Israel's true mission to the world under the plan of God. As the Son of man He gave the Messiahship all the Messianic dignity of the Prophets, and yet combined with it the suffering and death of Isaiah's "suffering servant." In Him we find the paradox of the suffering Messiah.

As we found in Moses a leader who was willing to be blotted out, if need be, to expiate Israel's great sin against God, so we find in the Son of man, the suffering Messiah, One who used even death as the touchstone of victory that God's will might be done, then and now, for His day and ours.

Oh, Fellow-Christians of Burma! The Son of man came "leaving us an example, that ye should follow in His steps." (1 Pet. 2:21).

(3) *Jesus as the Kingdom of God* — Someone has well said, "Jesus Christ is the Kingdom of God in operation." Being the embodiment of the Kingdom, He came not as a social reformer, but religiously to reveal God's will to the individual and society. The "Sermon on the Mount" may well be regarded as a portrait of Himself, the fulfillment of the Mosaic law, and the Way, the Truth, and the Life for all who follow Him. Like as The King of England once said, "No political party has me in its pocket," even more so, Christ is above partisanship and any special social reform. He came not teaching merely a few principles, but bequeathed to the world an abiding quality of life; and thereby supported the truth that "it is not the number of things a man does which gives him a place in history, but the quality of life he lives."

In conclusion — Like as the setting of the earthly ministry of Jesus Christ was the Roman Province of Palestine, and His day, one fraught with most difficult social and economic problems relating to "God's chosen people," with undying hopes of the Kingdom of God before them; so to-day, the Christ is here in this British Province of Burma, ready to lead out His followers, nucleus of His spiritualized Kingdom of God, into all the untold possibilities of those who will to do God's will.

But not as a Burman or Karen, from the hills or plains does He come. He comes rather, as of old, the Son of man, filled with the passion not to be ministered unto but to minister; to make the weak things of daily life confound the mighty; to even work through us until Christian citizenship shall be synonymous with real patriotism, and our leadership shall be so enlightened as to be Christlike — the fulfillment of God's will for Burma.

When Dr. Stanley Jones once asked a group of educated Hindus, "Who is the greatest man in the world?" Their reply was, "The Christlike man."

Shall we not be such men?

M. L. Streeter

Conference—1938

Shall We?

Dr. Marshall's letter in the July
EWS and his willingness to join in
any move to explore the resources
God and to learn how to bring our-
lves into line with them " has set us
wondering just what would happen
instead of devoting three or four
ys to lengthy, tedious discussions,
siness and argument at our coming
nference we as a body of *Believers*
Christ and the promises of God
uld spend those days entirely in
ayer, fellowship, searching out
d's promises and laying hold of
em for His work, not only in Burma
t in the homeland and in other
nds? Have we got the courage to
ve the business and managing of
airs in the hands of those we have
osen for those jobs and we give our
ought and time building up our
iritual strength so that the coming
ar may be a richer, fuller more
undant year? We would like to
ke the experiment.

Alice K. Klein.
Dorothy E. Rich.

❖ ❖ ❖

More Suggestions

hat is the matter with our mission
nference? Is anything wrong with
r method of managing these confer-
ces? One person at least has been
profoundly dissatisfied with our con-
rences for a number of years. Per-
ps there are others, if so something
n be done.

iefly, the conference is held in the
rst month of the year. The weather
sticky and most uncomfortable.
ssions are too closely crowded
ether, meeting succeeding meeting
a dizzy rate with special confer-
es, committee meetings, and social
herings jammed into the scanty
ervals between. There is little
e for quiet *friendly* talks, little
nce to get acquainted better with
fellow workers, with their joys
and their sorrows. The end of the conference approaches with nerves worn ragged, temperaments disputatious, important problems neglected, and serious business hastily rushed through with scant consideration, or left to the reference committee or perhaps neglected entirely. Prayers are neglected for pressing business, dental appointments, and bazaaring. Devotional periods are used too exclusively for instruction and too little for devotion.

For more than a hundred years we have been working in Buddhist Burma. How much has Buddhism been touched by the money, work, and lives that have been spent here? Do we not need to take time for more thoughtful and prayerful consideration of the Buddhist citadel.

Our daily lives are filled to overflowing with demands that we cannot meet upon our time, our purses, and our patience. In the struggle tempers worry, annoyances fret, and we lose in Christian grace. Do we not need to set apart some time for common consideration of problems of the spiritual life, for united meditation and prayer?

Finally if there is business to be done, if it is worth while or necessary to do these things at all should we not as Christians see that they are done to the very best of our ability? Should we not insist that whatever is to be done, shall be done calmly, unhurriedly, thoughtfully, and to the glory of God and the advancement of his kingdom?

The writer would like to see our conference made into a triple combination of an Anglican retreat, a Methodist campmeeting, and Board of Directors business session. With the ideas previously mentioned in mind the writer would like to make certain concrete suggestions for the consideration of the mission. These ideas are not advanced as a hard and

fast scheme but merely for the sake of making definite suggestions. Others will be able to suggest additions or revisions that will improve the general scheme.

Time.—First instead of trying to compress all that we would like to do or what *must* perforce be done into a few days let us boldly set aside for the conference two or three whole weeks. This should be preferably in the hot season when most of us have a minimum of activities to supervise and when most of us would feel free to take the longer period of time. This will enable our conference to be a period of rest, relaxation, a source of inspiration, an incentive to brotherliness as well as a time for transaction of business. But even if we cannot at first attempt a conference in the hot season vacation why not try the longer period but in October.

Place.—The writer personally feels that Maymyo is the place for such a conference. It is centrally located to the whole country, the climate is invigorating and not depressing as in the plains, the Guest House and other mission buildings are available for use, the church can comfortably accomodate the meetings, and mandats could be built in the area behind the Guest House for dormitories. Eventually, I believe, some way will be worked out whereby we can hold our conference in Maymyo. But many of us are accustomed to combine dentistry, bazaaring, etc., with the conference trip and it may prove necessary for some time to hold the conference in or near Rangoon. In this case let us persuade the authorities of Judson College to turn their new plant at Kokine over to us for the period of the Conference. They have a vacation during October during which time the place must be largely shut up. Let the women be housed in the new Women's Hostel, the men in one of the men's hostels. Each missionary would of course need to bring his cot, net, and linen. There should be plenty of room without any crowding. Meals to be served in the new dining hall. Let us urge the Rangoon and Insein missionaries to take their meals with us during the conference. The dining room is provided at present with a large number of small tables that will make it possible for small parties to enjoy with their meals friendly sharing of mutual experiences. If no effort be made to seat people artificially, in the course of two or three weeks time every one will have had the opportunity to dine with every one else and hence to get acquainted in the fashion that only prevails around the festive board. Another advantage that many might enjoy would be the opportunity to have access leisurely to the college library. The college authorities are said to be making an important and valuable collection of old and rare books on Burma and missions in Burma which many of us would enjoy browsing through, as well as the newer literature in other fields and the large and varied store of papers and journals for which the college subscribes. The college also has facilities for recreation; swimming, tennis, basket-ball, and badminton and doubtless in the absence of the students these would be available or could be made available for the conference. Doubtless the college has some sort of a bell which could be used to call us promptly to meetings.

There are any number of advantages that inhere in such a scheme suggested above, only a few of the more obvious can be mentioned. There will be no need to rush away for meals and then to hurry through meals in order to hasten back to the conference. The nervous strain caused by the constant rushing to and fro will be largely eliminated. With nervous strain eliminated discussions can be more harmonious, with less of temper and bitterness. The supreme advantage however will be the numerous opportunities in halls, under the

rees, on the tennis courts and in the ining rooms of getting to know and nderstand each other.

Suggested Program

7 a.m.—*Morning devotions.* This ıould be a short service; singing of ymns, reading of scriptures of a urely devotional type, with time for lent prayer and meditation. There ıould be no set "talk" but it might e left open, as in a Quaker meeting, or any to speak as the spirit moves. his short of service of worship, evoted mainly to quiet prayer and ieditation is almost entirely missed ut of most of our protestantism. We eed something of this type, especially ith our American tendency to spend ur time constantly rushing to and fro n the face of the earth.

7-30 a.m.—Chota haziri.

8-30 to 10-30 a.m.—Business session.

10-30 to 12 a.m.—This time should e left free for business in bazaar, ith dentists, and doctors, for committee meetings, special conferences, nd for planning for conference sessons.

12 to 1 p.m.—Breakfast.

1 to 2 p.m.—Every missionary ould be compelled to take a nap.

2 to 4 p.m.—Conference. Afternoon sessions should be reserved for tailed examination of problems of ission statesmanship. We should vite so far as may be possible oughtful men from other fields or her denominations to give us the nefit of their experience. There ould be plenty of time for discusn. No attempt should be made wever to draw up "findings," ake a report, or pass resolutions. ch individual will get the best from y of these conferences without sting time in these modern artialities that usually amount to little re than so much hot air.

4 p.m.—Tea.

4-30 to 6-30 p.m.—Recreation.

7 p.m.—Dinner.

8 p.m.—Part of the evening session should be devoted to the singing of hymns, the presentation of concert items of inspiring sacred music, but the greater portion of the time should be allotted to one person for the purpose of Scripture elucidation and explanation. This session might well be entitled if we wish a catch phrase, *Inspiration.* Let those of our mission who have been poring over their Bibles have time to give us of the treasures they have discovered. Let us invite helpful speakers of other denominations to talk to us. In a quiet, unhurried, leisurely conference of the type that is suggested, these evening services of inspiration could be made to contribute a real incentive for the succeeding years work.

Frankly, friends, is not something of this sort, not only worthy, but even necessary?

Monitor.

(Extract from "The News", March, 1930)

❖ ❖ ❖

Note

In printing on the Conference Nominating Ballot the rules concerning eligibility for election to office, I overlooked the provision in Rule V, II which reads as follows: "Absence from the country does not render a missionary ineligible to election to the Field Secretary's post."

F. G. Dickason,
Conference Secretary.

❖ ❖ ❖

Since I supposed everyone understood that we were retiring next year and therefore would not be available for any of the committees of the Conference I failed to notify the Conference Secretary. The Nominating Ballots have not made this information available, so I am just telling you not to vote for us for any position.

Lewis B. Rogers.

Dr. J. H. Cope

I would like to add my personal word of appreciation of Dr. Cope. I was in the seminary at the same time he was. We were both of waiting table at Mrs. Bartel's nights while we were in the seminary to help pay our expenses and with this contact and with being on the same floor near him in the seminary I came into close contact with him.

He was the life of the Foreign Mission Volunteers and gave of his time and energy to forward the claims of foreign missions on the other boys in the seminary. He was on the Evangelistic Band and a hard worker in that group of workers. He worked to get young men from the seminary to go out to the churches of the city, Baptist and other, and start classes in the study of missions.

He was always enthusiastic, but at times inclined to be discouraged at the meagre results secured in the work. He felt that others ought to get the vision which he had of service on the foreign field. He was a lover of good music and spent many hours at the piano playing some of the best music he could get hold of. He always seemed in a great hurry to get done whatever he had in hand and had a faculty for hard work.

He loved to entertain his friends, but he was not the kind to do it often and on a petty scale. He would rather wait a little longer and do it on a really fine scale. I shall never forget his taking Lou Worley, who went out to China, and myself all over Philadelphia. He bought a large roll of tickets and took us here and there to see the sights of the city and would not hear of our paying any of the expenses. Conwell's great work was shown to us minutely. He took us to the University of Pennsylvania and showed us over the city parks and by means of a car which he secured gave us a very comprehensive idea of many of the resources of the city. Then he took us to one of the finest restaurants in the city with its playing fountains and fine orchestra and gave us a luncheon which must have cost him a considerable sum. This was just like Herbert.

This same enthusiasm he carried into his work here. He had no time for useless talk and always felt that much of the time was wasted at our annual conferences in useless talk. He knew what he believed and thought that others ought to be able to say what they had to say without taking so much time.

He won friends wherever he went and one of our missionaries said to me once that a party of English people who came out on the boat with her and him met her months afterwards and asked after Mr. Cope. He had won their esteem and friendship. Certainly he won his Chins and they loved him. No one can fill his place.

L. B. Rogers.

❖ ❖ ❖

Judson College Rural Reconstruction Society 1937-38

The above Society, founded in June, 1935, organized 107 trips to villages and towns, during the year 1937-38. These trips were the exclusive of the work of Ko Ba Shin, who lived in the villages during a large part of the hot season of 1937. The places visited were as follows:

Hlawga (counting men's and women's groups separately)	4
Mingaladon (Danyingon) ..	2
Natsingone, Magyigan, Kauhmu and Kauhmugyaung ..	1
Wanetchaung, Ingyingon, Shwe Pyi	1
Daiku and nearby villages ..	
Pyinmana Rural Reconstruction Institute, October, 1937 ..	
Theinzeik Show	
	10

At Hlawga the most flourishing work was that of the lady students, under Miss Wooten, B.A. Games and handwork for children, debates for adolescent girls and medical aid for all ages constituted the chief item of their programme, and the average attendance of children for the games and handwork was nearly one hundred. The men students organized a Scout troup, gave instruction in English, distributed pamphlets on agriculture and public health, supervised the use of the library (previously supplied) and assisted the doctor who normally accompanied them.

At Mingaladon the work was confined to Scouting. Not all of the four villages Natsingone, Magyigan, Kaumu and Kauhmugyaung were visited each of the seventeen times. We checked the reports of patients visited by the nurse, supervised the use of the libraries, which are now installed in all four villages, encouraged the digging of more bored-hole latrines (with only a little success), gave talks to villagers and to schoolchildren, secured audiences for Government experts who lectured on their specialities, and organized a Rural Reconstruction Show at Natsingone, for March 16-18, 1938. A very great contribution was made to this show by the Police, the Public Health Department, the Veterinary Department, the Department of Agriculture and by the Deputy Commissioner and his subordinate officers. On the 17th March the college girls conducted a "Ladies' Day" which was an outstanding success the attendance being estimated at 3000. We learned much ourselves from the conduct of this show, and if we have occasion to sponsor a similar show in the future we expect to benefit by the experience.

We were encouraged by the fact that the villagers themselves made a number of contributions during the course of the year. They provided half the cost of seven dozen Pyinmana setting eggs. Several of them provided half the cost of their attendance at the Pyinmana Rural Reconstruction Institute. They contributed board and lodging for the nurse for the last five months of the year. They gave Rs. 77-9-0 in contributions for medicines received, chiefly at the rate of two pice per patient (about half the patients made contributions). One villager purchased seeds for use in gardening. They erected a bridge between Wanetchaung and Shwe Pyi and paid for part of the material themselves. They dug about a dozen bored-hole latrines. They built a library building at Magyigan and the mandats for the Natsingone show, in each case furnishing the labour against the Deputy Commissioner's grant of funds for material only. While we have sometimes been discouraged that the response was not greater, we are not unmindful of the statement of one outstanding worker in this field: "If you but induce a villager to lift his little finger toward the improvement of his village, along new lines, you have accomplished something." The laterite was provided for a village walk at Ingyingon, the Deputy Commissioner, Insein, having furnished the funds for material. We regret that only a part of the work has been done, but we hope to secure the completion of the task at the end of the rains.

The trip to the Theinzeik Show on the part of two of our student leaders was chiefly for the purpose of learning how to run such a show. Six students and the undersigned made a visit to Daiku and neighbouring villages during mid-term vacation, in August, 1937. Encouragement and advice were given to those who were already endeavouring to improve village life in that area.

The President of the Society during 1937-38 was Mg. Ba Kyaing, now a teacher at Cushing. He is a fine, earnest Christian, and I believe that many of the Christian villagers appre-

ciated the contacts with others of like faith. This year Sunday School and preaching services are being organized at Hlawga under the direction of Dr. Hobart. The Karen students are expected to carry on this project.

In summary, it may be stated that the villages mentioned above show to some extent the effect of the work of this Society, and possibly the seed sown may produce greater results in the future. However, one of the chief benefits of such work is the training given to the thirty or forty students who gave up their leisure hours to participate. They have learned the technique of social service by actually taking part in a social service programme, and it is reasonable to hope that some of them at least may continue throughout their lives to manifest greater interest in the service of their fellowmen because of the training received while in the University.

J. R. Andrus.

❖ ❖ ❖

Toungoo—Paku

Many events have crowded themselves into July, but one of them will long be remembered by most of us here. Thra Tha Htin has been our right hand man, in rural reconstruction work, in bringing spiritual stimulus to each of us as well as to villages all over the field. Several years ago he was a routine teacher complaining of the hard work in mission schools with so many extra-curricular activities. Then one day he walked out of his class and spent four years doing nothing. At this time Mr. Blackwell needed a Burmese teacher and so he called Tha Htin to teach him. Before the lessons were over, Blackwell had found a new and fresh experience of Christ and the change in the missionary so influenced the language teacher that he began to ask questions. Here was a life worth living. The result was a weak and purposeless man became one of the few outstanding leaders in the church at Toungoo.

Suddenly cerebral malaria, the result of spending time in villages in the malaria belt, attacked him and in a few days he was gone. It was a victorious passing over and he has left a wonderful heritage behind. Many are coming forward to testify to the wonderful power of his life. The wife with four small children faces the future with a rare faith and a beautiful courage. We are asking ourselves, what would God teach us by this call to Higher service?

H. I. Marshall.

❖ ❖ ❖

Burma Missionaries Luncheon Northern Baptist Convention, Milwaukee

On Sunday afternoon twenty-three persons came together for a luncheon and talk-feast. The following persons were present: Rev. A. C. Hanna, Dr. W. H. Bowler, Dr. R. L. Howard, Dr. O. H. Sisson, Mr. and Mrs. D. O. Smith, Rev. Lee Lewis, Rev. "Happy" Harrison, Mrs. D. C. Gilmore, Miss Marian H. Reifsneider, Miss Dorothy Elizabeth Wiley, Miss Mary I. Laughlin, Dr. Frank Eden, Miss Hazel Shank, Miss Laura Johnson, Walter Keyser and Eva Cummins Keyser, H. E. Hinton, and the guests—Dr. and Mrs. Adonirom Judson, Mr. and Mrs. N. T. Mears, of St. Paul, Minn. (who are planning to visit Burma in the fall of 1938) and Mr. Dunbar (a Southern Baptist preacher interested in missionary work). After the buffet luncheon opportunity was given for remarks by those present and, after exchange of greetings, prayer was offered by several, closing with the first verse of "Blest Be The Tie That Binds" and benediction by H. E. Hinton. It was interesting to note the presence of Dr. and Mrs. Adonirom Judson. As you may know, during the Convention, the announcement was made of the Judson Fellowship and imperson-

ating Dr. and Mrs. Judson, was a young man from Williamsport, Pa., by the name of John T. Rogers and, impersonating "Ann" was Miss Vera Page of Pittsfield, Mass. They looked the part and it was almost embarrassing to talk with them because they constantly spoke in their part. For instance, when I said I was glad to meet Dr. Judson, he told me he was very glad to meet me, one who had stood on the same places where in former years he himself was in prison and he hoped some day the denomination would raise enough money so that he could return. It was a help to our luncheon to have them present as our guests.

It was whispered about that O. H. Bisson, formerly of Bassein, had been granted the degree of Doctor of Divinity by Central College, Pella, Iowa. Miss Dorothy Elizabeth Wiley was appointed for work in Burma and Walter and Eva Keyser were expecting to go to Bassein. Our prayers were for the work in Burma and for the missionaries and National Christians.

Mrs. Hinton joins me in our prayers for you all. H. E. Hinton.

❖ ❖ ❖

Bassein Sgaw Karen

On July 13, the 125th anniversary of Judson's arrival in Burma, at the regular church prayer-meeting, the Royal Ambassadors gave a Judson program. The C. W. C. and W. W. G. sang. In the morning a teacher gave lessons from Judson's Life before the High School pupils. We now have a fine group of sixteen Royal Ambassador boys.

One evening this week eleven Pages met at my house to hear about the Beginnings of Mission Work in Bassein. I think some were as thrilled as I am when I read of it. Abbott writes of baptizing one woman of 120. Her son brought her to Abbott in the river, and he gave her back to her son. When some Karens were put in prison and told by officers that if they were released they should not worship the foreigners' God again, they replied they would do so with more zeal than ever. Oh, that present day Christians had as much zeal!

Once a month during the C. E. hour the High W. W. G. and R. A. hold separate meetings, thus solving the time question.

Fine temperance talks are being given once a month at Chapel time and tobacco talks are being given in all standards during the Bible hour. An L. T. L. is being organized among the C. W. C. children who number about 100.

At the annual Association 2250 were enrolled, including no missionary. Rs. 1000 were collected at the meetings, the largest in the history of the Association. This amount did not include the regular contributions to the school which were brought in. Last year these amounted to Rs. 13000 and 2250 baskets of paddy. This year we have received 6300 baskets of paddy in spite of heavy damage done to crops by the late rain. We expect about 12000 more in cash. It was voted to build a new boys' dining-hall and dormitory combined at a cost of Rs. 50000, each member of the Association to pay Rs. 5 within three years, the building to be completed in 1940.

Our Superintendent, Thra San Ba, has gone to The India Christian Council to give a talk on "Self Support among the Karens."

We have enrolled more than 800 pupils and there seems to be a more earnest spirit on the part of pupils.

Clara B. Tingley.

❖ ❖ ❖

Guest House

You will have received the cards requesting information re Conference attendance by now. Will all those who desire accommodation at the Guest House let me know by September first, please? Assignments will be made only after that date.

Hulda K. Smith.

Good bye!

It just seemed I could not write my letter to the NEWS as long as my feet were on Burma's shore — to say "Good-bye."

It is really though "God be with ye!" You'll take the High road and I'll take the Low road—from now on.

Thirty years have passed since we were appointed and how honored I was to be the wife of Herbert Cope. Death is glorious for him — and to have been mourned by such a host of friends is immortal monument.

I really can truthfully say it would have been harder to have had him at my side this morning—realizing what the physical separation from Burma and his Chins would have meant to him.

My need in U. S. A. is most urgent and I shall need your prayers for I have no easy duties ahead of me.

God has been my strength, with your prayers in my behalf I can press on, and may we meet at the throne of prayer daily from now on.

Love and appreciation of all your many kind deeds and thoughts.

Elizabeth S. Cope.

❖ ❖ ❖

Work Goes Forward with Christ

The regular annual General Meeting of Convention is to be held October 8th and 9th in Rangoon with all who attend. Because no locality felt able to arrange entertainment, each person attending must take care of himself.

We want you to know that the Lord's work is going forward. Convention is not dying even in the face of the above difficulty. We are sure that our faith will be rewarded and that God will bless this Convention Meeting. We want as many as can do so to attend even at your own expense.

This year Convention has started two new pieces of work. One is at Lashio where Saya Ba Thaw after special study in the seminary began last March. Saya Ba Thaw is an experienced worker, works for Lisu people and speaks other languages as well. But the one who goes farthest away is Thra Seh Ler. Thra Seh Leh Edin was appointed and commissioned by the Sgaw Karen Convention. He came to me in Taunggyi and I arranged his passport and passage. Just before he got on the bus to go by way of Kengtung to Siam, I asked him how long he would carry on as a worker in Siam. "Forever," was his reply. May we maintain these and all the workers with prayer and gifts. We need more money to close the year. Send it to,

E. T. Fletcher,
Maubin.

❖ ❖ ❖

Rural Reconstruction and The Burma Christian Council

The Burma Christian Council meetings in Rangoon, July 11 to 13, gave an opportunity for fellowship with other denominations as well as other sections of Burma. At the Rural Reconstruction Rally brief reports were given from various fields. Mr. Sutton told how around Tavoy Saw Jonatha is getting new varieties of Pigeon pea and paddy and improved pigs started in villages. At the village of Myitta (love) a preacher trained in citrus culture is being placed at Government expense.

Mr. Spear of the American Methodist Mission who has just returned from furlough when he studied in the Wisconsin Agricultural College told what is being done around Pegu. Among other things, he has brought back some new Barred Rock fowls as well as ideas on how to use them.

From Toungoo Mr. Klein reported on the benefits in selected centres where improved pigs and poultry have been introduced and given striking results in more than doubling the returns to the village Karens.

Miss Hollingshed of the English Methodist Mission who conducts village vocational courses for girls in her vernacular teachers' training school at Kyaukse, told of the new friendly attitudes in villages as a result of the health work done by visiting evangelistic teams from her school.

Among the Kachins of the China order the Bible School at Kutkai has La Khan, an agricultural trained Kachin, to direct the agricultural work of the students and demonstrate new methods in the surrounding villages.

During the month we also had a visit at Pyinmana of Mr. Stevenson of Sinlum Kaba, Bhamo District, who is heading up a scheme by Government for the regeneration of the Kachins which includes growing new fruits, pigs and poultry. He took away with him a grown Berkshire sow to breed with a boar gotten from us some time ago. The sow overcame the objections of the Mohammedan crew of the river steamer at Katha and climbed six thousand feet on the back of Kachin coolies and is now championing the cause of Rural Reconstruction among the pigs of Kachin land.

The Christian Council passed a resolution recommending Mission stations and Associations to have Rural Reconstruction committees to help village churches carry on this form of activity along the lines of improved economic life, health and recreation. Recreation is thought of in terms of its wider significance as including inner spiritual renewal as well as social stimulus. It is urged that these activities become a part of the normal expression of the Christian spirit in village churches. The Burma Christian Council committee will work out suggested activities for village Christians and the Judson College group is asked to make up some travelling exhibits which may be used along visual education lines at suitable public occasions.

Another resolution called the attention of our Mission Boards to the desirability of recruiting rural station missionaries from those who have had agricultural college training.

Brayton C. Case.

❖ ❖ ❖

Maubin

We are happy to report another successful jungle trip, for two weeks this time. The rains have not hindered our work to speak of. In fact, at one place we felt that the Lord had sent the rain, for it drove Ed. to shelter in a big heathen house, and that led to a big meeting there that night. In all 31 formal meetings were held. As a rule we stayed only one night at a place in order not to impose too heavy a burden on the people who have to feed our workers. The general procedure was to call on all the people of the village with whom we had contacts, and invite all we saw to the meetings. If there was a school we talked to the children. At noon, after the people had their meal and before they returned to work in their fields there would be a general evangelistic meeting, and at night another one. Usually attendance was about 40 (largest 110, smallest 5). On the program was gramophone music, musical saw, S. S. picture roll on Life of Christ, and preaching—all with the one theme, "Christ Came to Save you." At one place 5 persons and at another 3 publicly asked for baptism on confession of faith. At another village quite a list of people gave their names to the local leader as wishing to follow on to know more. At one home they took down the household shrine. Two people took off their charms. The teacher has been placed in the co-operating villages reported last month, and already has an enthusiastic choir. I was impressed with the attentiveness of both heathen and Christian to the preaching of the Gospel. It seemed sincere, although in two places

they openly rejected the preaching. We wanted to stay out another week, but Thomas hurt his foot and had to come back to hospital, and Ed. could not do everything, though he managed to carry on until we had fulfilled our engagements.

The riots have not seriously broken out here, though everyone is jittery. Yesterday we saw all our Burman neighbors rushing out armed with dahs eager for the fray. But when they got there it was a false alarm. But it brought the police out in force. Parents came for their children and school closed for the afternoon but opened again this morning.

Virginia Fletcher.

❖ ❖ ❖

Toungoo—Burman

For forty-one years Saya U Thin Shain has been the faithful and capable headmaster of this school. He came here at the time of his marriage and with his wife, Daw Ngwe Nyun, has served the school, church and community. In his work in the school he has been ably aided by his wife who was always at the beck and call of those in need. Many are the children whom she has doctored with medicine and whose wounds she has dressed. At about nine o'clock on the morning of the twenty-sixth she passed on to her reward. She comes of a family which has made Baptist history in Burma. Her father, U Pya Loo, was converted at the age of seventeen and began to preach at once. He had three daughters, Daw Ngwe Nyun, Daw Shwe Mai, for years at the head of the Normal School connected with Morton Lane School, and Daw Mi, wife of Dr. Ah Hpon. He also had three sons, two of whom became preachers, Saya Po Kah of Choungzone, near Moulmein, who had three sons and three daughters, Saya Po Yah who had no children and Ko Pyi Maung who married a Buddhist wife and had seven children. Some of these became Christian workers. One son Mg. Ba Chit, has already made a name for himself in his work as an architect.

Saya U Po Kah's children are well known to the mission. Saya Chit Yin organized the school at Mudon and turned it over to the mission. U Chit Myin taught in our mission schools and later became D. I. S. which position he held till his death. The third son Mg. Chit Thwin died while he was a school boy. Of the girls, Ma Chit Lone has had the longest experience as a teacher in our mission schools, having been in Toungoo for about thirty years. Ma Chit Mya, who was older, taught for some years and then married a D. I. S. Ma Chit Tin has been teaching for years in Morton Lane school.

Daw Ngwe Nyun had three sons, Mg. Po Chit, Mg. Ba Tin and Mg. Lwin. To these three sons have been born a total of fifteen children, five of whom were able to attend the funeral.

To Daw Mi were born two daughters and one son. Elizabeth went to America to study, taking work in Columbia and before returning to Burma taking a short course in Rochester Theological Seminary. Helen got a state scholarship and studied in England. Brown took work in the Medical College in Rangoon, but died before he could complete his course.

When one thinks of all these workers and Christian descendents of U Pya Loo one realizes what a large place in the work of our mission these people have held because of his decision to follow Christ.

On the same day that Daw Ngwe Nyun died the wife of one of our seventh standard graduates died. They had been married only a few weeks and her death was a terrible blow to her husband.

As a result of our work with D. V. B. S. in Kelinsait we have a fine band of believers there now and this year during the period of the

D. V. B. S. baptized another believer. We now have a fine Bible school graduate in the village acting as teacher of the school and leading the Christians in their spiritual development.

The school has opened better than for some years. We have 380 on the rolls this year which is twenty-six better than our best last year. We have been fortunate in securing three new teachers who seem to be fitting in nicely and whose influence we think is going to be most helpful to the spiritual tone of the school.

I attended the meeting of the Heads of Aided Schools in Rangoon on the 9th of July and then stayed on to the meetings of the B. C. C. I had hoped to stay to the close of these meetings, but my heart began to give me some trouble and I had to leave before the close. It is behaving itself much more becomingly since then and I have hopes that I'll gradually overcome the difficulty as the colder weather comes on. I never feel my best except in the cold weather.

Miss Parish started me on a hunt for birds while we were in Maymyo and I have found it a delightful pursuit. Until I began to look for them I had no idea of the number of beautiful varieties we have about our home, but now that I am listening for them and looking for them I am discovering many new kinds that I had not seen before. If the new book on Burma birds were only published before I left Burma I surely would want one of them.

Lewis B. Rogers.

❖ ❖ ❖

Notice

The Pyinmana Workers Institute will take place September 20 to 30. Rev. Ray Spear of the American Methodist Mission, Pegu, and Dr. Carrol Condict of Thayetmyo, Chin Mission, will conduct the Bible Study Courses and lead some of the discussions on "Methods of Village Work." Miss Gertrude Anderson of Namkham and one of the Methodist ladies now in Rangoon with experience in Home Economics work in Palestine will help us in making the course for women and children's work interesting. We expect to have a member of the Burman Seminary faculty with us for the Christian Endeavor Rally days September 24 and 25. Nurse Ma Hla Sein carrying on Village Health work will demonstrate home nursing methods. The Government Departments of Agriculture, Co-operation and Health will be represented. Our school staff will give lectures in agriculture and conduct tours for observation. Send your workers who need inspiration and envigoration for the new year.

Rs. 5 is the charge for board and lodging for eleven days.

B. C. Case.

❖ ❖ ❖

Burma Baptist Missionary Convention

Place—Rangoon. *Date* 8th, 9th October, 1938.

Theme—"Why could not we cast him out?" (Mk. 9:28).

Preacher—Rev. M. L. Streeter, Tavoy—Rev. Cecil Hobbs, Henzada *(alternate)*.

Speaker for Inspirational address—Rev. L. B. Allen, Judson College.

Committee on Resolutions—Dr. G. D. Josif, Rangoon.

Committee on Obituaries—Mr. H. W. Smith, Rangoon.

Committee on Digest of Letters—Rev. V. W. Dyer, Insein.

It is sincerely requested that Reports on Institutions and Statistics be sent well in advance to —

Arthur Shwe Taw,
Corresponding Secretary,
(49, Macrae Street, Moulmein).

BURMA MISSION DIRECTORY
(Contd.)

BURMA MISSIONARIES RETIRED OR NOT ON ACTIVE SERVICE

Miss Kate Armstrong
Miss Lucy Austin
Mrs. Walter Bushell
Miss Helen E. Bissell
Rev. H.P. Cochrane, D.D.
Mrs. J. H. Cope
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Rev. & Mrs. A. C. Darrow, D.D.
Rev. & Mrs. H. E. Dudley
Miss Bertha Davis
Rev. Ernest Grigg
Mrs. D. C. Gilmore
Mrs. R. Halliday
Mr. & Mrs. Sidney V. Hollingworth
Rev. & Mrs. E. N. Harris
Mrs. O. Hanson

BURMA MISSIONARIES RETIRED OR NOT ON ACTIVE SERVICE

Mrs. E. W. Kelly
Rev. & Mrs. J. McGuire, D.D.
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Miss J. E. Parrott
Miss M. B. Pound
Miss Violetta Peterson
Miss A. L. Prince
Rev. & Mrs. J. C. Richardson, D.D.
Rev & Mrs. E. B. Roach, D.D.
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Rev. & Mrs. L. W. Spring
Mr. & Mrs. J. L. Snyder
Mrs. F. P. Sutherland
Mrs. H. H. Tilbe
Miss Louise Tschirch
Mrs. W. F. Thomas
Miss Thora M. Thompson
Mrs. E. Tribolet

BURMA MISSIONARIES RETIRED IN BURMA

Miss J. G. Craft, Maymyo
Mrs. I. B. Elliott, Maymyo
Mrs. Geo. J. Geis, Maymyo
Rev. & Mrs. H. C. Gibbens, M.D., Loilem
Mrs. A. H. Henderson, Taunggyi
Mrs. C. H. Heptonstall, Taunggyi
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss A. E. Long (Assam) Maymyo
Miss H. Phinney, Kalaw
Miss S. T. Ragon, Taunggyi
Mrs. A. E. Seagrave, Rangoon
Rev. & Mrs. W. St. John, D. D. Maymyo

Proposed Amendment to American School Constitution

The Reference Committee in March passed on to the American School Committee the request for admission to the school of a child not eligible under the present Constitution, and requested the School Committee to suggest an amendment to the School Constitution. The American School Committee therefore will present to Conference the two following suggestions for amendment of the School Constitution.

I

That a new Article be inserted before the present Article 1, and that the present Articles be renumbered accordingly. The new Article to read:

"1. *Purpose of the School.*

This School, maintained by the American Baptist Foreign Mission Society, is intended primarily for the children of missionaries under appointment by that Society, to provide a congenial home in a suitable climate, and to provide schooling according to American School standards, fitting pupils for further education in American Schools.

II

That the present Article 6 be revised to read:

"6. *Admission to the School.*

a. Only children of American missionaries appointed by the American Baptist Foreign Mission Society shall regularly be admitted to the school.

b. Children whose parents are appointed by other Mission bodies of America or Great Britain are received at the discretion of the School Committee.

c. Under exceptional circumstances, and if space permits after giving preference to children eligible under Section 6, b., the School Committee may, by unanimous vote, admit to the primary grades only, children of other than those eligible under the above Sections. Not more than four children, who have been admitted under this sub-section c. shall be enrolled in the School at any one time, and as hostel space is limited they shall be enrolled as day scholars only."

F. G. Dickason,
Conference Secretary.

For Sale

A Windsor Gasoline range in good condition. Property of Mr. Wm. B. Campbell. Four burners and oven. Price Rs. 75. A. B. M. Press.

Arrived

On the S. S. *Tilawa*, July 16th, Rev. and Mrs. W. L. Keyser and son.

Birth

On July 8th, 1938, to Mrs. J. R. Andrus, a daughter, Marjorie Helen.

❖ ❖ ❖

God Almighty would guide us if so be we weren't so set on guiding ourselves.

H. M. Vachell.